THE UTTARA GĪTĀ

With English Translation and Notes

BY

B. K. LAHERI, F.T.S.

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1933

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OR

THE INITIATION OF ARJUNA

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OR

THE INITIATION OF ARJUNA

BY

SRĪ KRISHNA

INTO

YOGA AND JÑĀNA

With Sanskrit Text and English Translation and Notes

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PUBLISHERS' NOTE

THE Uttara Gītā, as its name implies, and as the first few lines of Chapter I explain, is the subsequent instruction, coming after that set forth in the Bhagavad-Gītā.

Those who have not read carefully the Bhagavad-Gītā (Text in Devanagiri and Translation in English by Dr. Annie Besant, P.T.S., Popular Edition published by us) should do so before starting upon the study of the Uttara Gītā. They will then perceive how the latter amplifies and gives practical details upon points which the former, in its intention of only setting forth the broad outlines of instruction, passes over with merely a general reference.

This translation of Babu Rai Baroda K. Laheri, F.T.S., appeared in *Lucifer*, November and December, 1892.

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ERRATA

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55	19	,,	,,
4	19	Kākīn	Kākin
6	19	Nirvakalpa Samādhi	Nirvikalpa-Samādhi
10	6 & 7	is necessarily put aside	is put aside as unnecessary
11	13	He,	He
17	8	Anusvara	Anusvāra
22	9 & 11	Uṣma	Ūṣma
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THE UTTARA GĪTĀ

उत्तरगीता

प्रथमोऽध्यायः

CHAPTER I

ARJUNA, after the successful issue of the battle of Kuru-Kṣetra, amidst the pleasures of rank, riches, and prosperity, had forgotten the priceless instructions imparted to him by S'rī Krishna, on the eve of that memorable battle. He now asks Kes'ava again to propound to him the secrets of the Brahma-jñāna.

अर्जुन उवाच—

यदेकं निष्कलं ब्रह्म व्योमातीतं निरञ्जनम् ।
अप्रतर्क्यमविज्ञेयं विनाशोत्पत्तिवर्जितम् ॥ १ ॥

कैवल्यं केवलं शांतं शुद्धमत्यंतनिर्मलं ।
कारणं योगनिर्मुक्तं हेतुसाधनवर्जितम् ॥ २ ॥
हृदयाम्बुजमध्यस्थं ज्ञानज्ञेयस्वरूपकम् ।
तत्क्षणादेव मुच्यंत यज्ज्ञानाद्ब्रूहि केशव ॥ ३ ॥

ARJUNA ASKED:

1, 2 & 3. O Keśava,[1] tell me the knowledge of that Brahman that is One, and without its like and rival, without Upādhi (attributes), beyond the Ākāśa, source of all purity, that which cannot be approached by argument, or reached by conception, the unknowable and the unknown, and that which is absolutely free from births and deaths. O Keśava, impart to me the knowledge of that which is Absolute, the only abode of Eternal Peace and Purity, the Instrumental (Nimitta) and Material (Upādāna) cause of the Universe, though itself causeless and free from all connection. Tell me, O Keśava, the knowledge of that which dwells in every heart, and

[1] Keśava means the manifested Logos, the union of Viṣṇu, Brahmā and Maheśvara, or the combined Sattva, Rajas, and Tamas Gunas. The word "Keśava" is from Ka-īśa-va.

that which combines the fact of knowledge and the thing knowable in Itself.

श्रीभगवानुवाच—

साधु पृष्टं महाबाहो बुद्धिमानसि पाण्डव ।
यन्मां पृच्छसि तत्त्वार्थमशेषं प्रवदाम्यहम् ॥ ४ ॥

SRĪ BHAGAVĀN SAID:

4. O thou long-armed one, thou who art the crest-jewel of the Pāṇḍu dynasty, O Arjuna, thou art most intelligent, because thou hast asked me a question which is at once most sublime and magnificent—to attain the knowledge of the boundless Tattvas. Hear, therefore, O Arjuna, attentively what I wish to say on the matter.

आत्ममन्त्रस्य हंसस्य परस्परसमन्वयात् ।
योगेन गतकामानां भावना ब्रह्म चक्षते ॥ ५ ॥

5. He is called Brahman, who, devoid of all desires, and by the process of Yoga, sits in that state of meditation in which he assimilates his own Self-mantra (Praṇava or Aum) with the Haṁsa (Paramātman).

शरीरिणामजस्यान्तं हंसत्वं पारदर्शनम् ।
हंसो हंसाक्षरं चैतत्कूटस्थं यत्तदक्षरम् ।
तद्विद्वानक्षरं प्राप्य जह्यान्मरणजन्मनी ॥ ६ ॥

6. For the human being, the attainment of the state of Haṁsa (I am He), within his own limits, is considered the highest jñāna. That which remains merely a passive witness between the Haṁsa and Non-Haṁsa, *i.e.*, the Paramātman and the destructible portion of the human being, is the Akṣara Puruṣa in the form of Kūtastha-Caitanya (Ātma-Buddhi). When the knower finds and sees this Akṣara Puruṣa in him, he is saved from all future troubles of birth and death in this world.

काकीमुखककारान्तमुकारश्चेतनाकृतिः ।
अकारस्य तु लुप्तस्य कोऽर्थः संप्रतिपद्यते ॥ ७ ॥

7. The word "Kākīn" is the compound of *ka* + *aka* + *in*. The first syllable *Ka* means happiness, the second *Aka* means misery, and the third *In* denotes possessing: therefore one that possesses happiness and misery—the Jīva—is called "Kākin". Again

the vowel *a* at the end of the syllable *Ka* is the conscious manifestation of Mūla-Prakṛti or the Jīva form of the Brahman; therefore when this *a* disappears, there remains only the *K*, which is the One great indivisible Bliss—Brahman.

गच्छंस्तिष्ठन्सदा कालं वायुस्वीकरणं परम् ।
सर्वकालप्रयोगेन सहस्रायुर्भवेन्नरः ॥ ८ ॥

8. He who is always able to retain his life-breath (Prāṇavâyu) within himself, both at the time of walking and rest, can extend the period of his life over a thousand years.

यावत्पश्येत्खगाकारं तदाकारं विचिन्तयेत् ।
खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।
आत्मानं खमयं कृत्वा न किंचिदपि चिन्तयेत् ॥ ९ ॥

9. Conceive so much of the manifested Ākāśa (sky) as can be brought within the range of one's own mental view, as one undivided Brahman then merge the Ātman into it, and it, into your own self; this done, *i.e.*, when the Ātman is made one with the

Ākāśa, think of nothing else—as moon, stars, etc.—in the sky.[1]

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ।
बहिर्व्योमस्थितं नित्यं नासाग्रे च व्यवस्थितम् ।
निष्कलं तं विजानीयाच्छ्वासो यत्र लयं गतः ॥ १० ॥

10. Such a seeker of Brahman, after fixing his mind as aforesaid, and shutting himself out of all objective knowledge (Ajñāna), should hold fast the support of unchangeable Jñāna, and think of the One Indivisible Brahman in the inner and outer Ākāśa, that exists at the end of the nose, and into which the life-breath merges.[2]

पुटद्वयविनिर्मुक्तो वायुर्यत्र विलीयते ।
तत्र संस्थं मनः कृत्वा तं ध्यायेत्पार्थ ईश्वरम् ॥ ११ ॥

11. Freed from both nostrils, where the life-breath disappears, there (*i.e.*, in the

[1] This is the Nirvikalpa Samādhi—the subjective concentration of the mind, in which both the mind and life-breath become still like a flame without air.

[2] There are two well-known processes of practising Yoga: *viz.*, to concentrate the mind (*a*) at the point where the nose ends, and (*b*) where the root of the nose begins. The result in both cases is the same as are the further processes of practice, but in either case the instruction of a Guru is necessary, otherwise it is absolutely impossible to succeed.

heart) fix thy mind, O Pārtha,[1] and meditate upon the All-Supreme Īs'vara.

निर्मलं तं विजानीयात्षड्ूर्मिरहितं शिवम् ।
प्रभाशून्यं मनःशून्यं बुद्धिशून्यं निरामयम् ॥ १२ ॥

12. Think of the S'iva, there, as devoid of all conditions of life, pure but without lustre (Prabhā), mindless, Buddhi-less.

सर्वशून्यं निराभासं समाधिस्तस्य लक्षणम् ।
त्रिशून्यं यो विजानीयात्स तु मुच्येत बन्धनात् ॥ १३ ॥

13. The signs of Samādhi are the negation of all positive conditions of life and the complete enthralment or subjugation of all objective thoughts.

स्वयमुच्चलिते देहे देही न्यस्तसमाधिना ।
निश्चलं तद्विजानीयात्समाधिस्थस्य लक्षणम् ॥ १४ ॥

14. Although the body of the meditator may now and then become somewhat unsteady at the time of meditation, yet he is to consider that the Paramātman is immovable. This is the sign of the Samādhi.

[1] Another name of Arjuna.

अमात्रं शब्दरहितं स्वरव्यञ्जनवर्जितम् ।
बिन्दुनादकलातीतं यस्तं वेद स वेदवित् ॥ १५ ॥

15. He that considers the Paramātman as without *Mātra*, *i.e.*, neither short nor long in metre, soundless, unconnected with vowels or consonants, and beyond the *Bindu*, (Point) *i.e.*, Anusvara, (which produces a nasal sound), beyond the *Nāda*, *i.e.*, the voice that rises from the throat, etc., and beyond the *Kalās*, *i.e.*, the different phases of this sound, is the real knower of the Vedas.

प्राप्ते ज्ञानेन विज्ञाने ज्ञेये च हृदि संस्थिते ।
लब्धशान्तिपदे देहे न योगो नैव धारणा ॥ १६ ॥

16. He that has acquired Vijñāna (the Supreme Knowledge) by the aid of Jñāna, *i.e.*, the knowledge derived from books of Philosophy and instruction from a Guru, and has learned to place the object of this knowledge in his heart, and he that has acquired peace of mind, such a person requires no Yoga for further practice, and no meditation for further conception.

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥ १७ ॥

17. The syllable (Aum) with which the Vedas begin, which figures in the middle of the Vedas, and with which the Vedas end, unites Prakṛti with its Own Self; but that which is beyond this Prakṛti-united-Praṇava is Maheśvara.

नावार्थी च भवेत्तावद्यावत्पारं न गच्छति ।
उत्तीर्णे च सरित्पारे नावया किं प्रयोजनम् ॥ १८ ॥

18. A boat is necessary until one gets to the other side of the river, but when a man once crosses the stream, the boat is no longer necessary for his purpose.

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥ १९ ॥

19. As a husbandman throws away the husks, after thrashing out the corn, so does also an intelligent person give up the study of books after he has attained knowledge from them.

उल्काहस्तो यथा कश्चिद्द्रव्यमालोक्य तां त्यजेत् ।
ज्ञानेन ज्ञेयमालोक्य पश्चाज्ज्ञानं परित्यजेत् ॥ २० ॥

20. As light is necessary to find the wished-for object in a dark chamber, but when once the object is found, the light is necessarily put aside: so also when the Object of the Supreme Knowledge, that is kept hidden by the illusions of Maya, is once found out by the torch of Knowledge, the Knowledge itself is afterwards put aside as unnecessary.

यथामृतेन तृप्तस्य पयसा किं प्रयोजनम् ।
एवं तं परमं ज्ञात्वा वेदैर्नास्ति प्रयोजनम् ॥ २१ ॥

21. As milk is not necessary for a person who is already satisfied with the drink of nectar, so also Vedas are not required for a man who has already known the Supreme Deity.

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।
न चास्ति किंचित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥२२॥

22. Thrice fortunate is the Yogī who has thus satiated his thirst by the nectar of knowledge; he is henceforth bound to no

Karma, as he has become the knower of the Tattvas.

तैलधारामिवाच्छिन्नं दीर्घघण्टानिनादवत् ।
अवाच्यं प्रणवस्याग्रं यस्तं वेद स वेदवित् ॥ २३ ॥

23. He, that has known the unspeakable Praṇava as the one continuous sound of a big gong, or like one unbroken thread (Dhārā) of oil, without division and separation, understands the real meaning of the Vedas.

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासादेवं पश्येन्निगूढवत् ॥ २४ ॥

24. He, that uses his own Ātman as one *Araṇi* (a piece of wood that produces fire when rubbed), and Praṇava as the other and constantly rubs the two together, he will very soon see the hidden fire thus produced by the friction of the two, even as he produces the fire that is hidden in the bosom of the Araṇi.

तादृशं परमं रूपं स्मरेत्पार्थ ह्यनन्यधीः ।
विधूमाग्निनिभं देवं पश्येदत्यन्तनिर्मलम् ॥ २५ ॥

25. As long as one does not see within himself that sublime Rūpa which is purer than

purity itself, and which beams forth like a smokeless light, he should continue his meditations with a steady mind, fixing his thoughts upon that Rūpa (form).

दूरस्थोऽपि न दूरस्थः पिण्डस्थः पिण्डवर्जितः ।
विमलः सर्वदा देही सर्वव्यापी निरञ्जनः ॥ २६ ॥

26. The Jīvâtman, although (considered to be) very distant from Paramâtman, is still very near to it; and although it has a body, still it is without body; the Jīvâtman itself is pure, omnipotent and self-evident.

कायस्थोऽपि न कायस्थः कायस्थोऽपि न जायते ।
कायस्थोऽपि न भुञ्जानः कायस्थोऽपि न बध्यते ॥२७॥

27. Although it (Jīvâtman) is (considered to be) in the body, still it is *not* in the body; it is not affected by any change of the body, nor does it take part in any enjoyment appertaining to the body nor can it be bound down or conditioned by anything that binds the body.

तिलमध्ये यथा तैलं क्षीरमध्ये यथा घृतम् ।
पुष्पमध्ये यथा गन्धः फलमध्ये यथा रसः ॥ २८ ॥

तथा सर्वगतो देही देहमध्ये व्यवस्थितः ।
मनस्थो देहिनां देवो मनोमध्ये व्यवस्थितः ।
काष्ठाग्निवत्प्रकाशेत आकाशे वायुवच्चरेत् ॥ २९ ॥

28 & 29. All oil exists in the seed (*i.e.*, pervading the whole of it) and butter (Ghṛta) in cheese (Kṣīra, *i.e.*, milk boiled and thickened). As smell exists in the flower, and juice in fruits, so does the Jīvātman which permeates the whole universe, also exist in the human body. Like the fire hidden in the bosom of wood, and like the air that pervades the whole limitless Ākāśa, Ātman, the dweller in the caves of Manas, unseen and unperceived, becomes its own expressor, and walks in the Ākāśa of the human heart.

मनस्थं मनमध्यस्थं मध्यस्थं मनवर्जितम् ।
मनसा मन आलोक्य स्वयं सिध्यन्ति योगिनः ॥३०॥

30. Though the Jīvātman dwells in the heart, yet it has its abode in the mind; and though dwelling in the heart it is itself mindless. The Yogī, who sees such an Ātman in his own heart through the help of his own mind, gradually becomes a Siddha himself.

आकाशं मानसं कृत्वा मनः कृत्वा निरास्पदम् ।
निश्चलं तद्विजानीयात्समाधिस्थस्य लक्षणम् ॥ ३१ ॥

31. He that has been able to make his mind entirely unsupported and one with the Ākāśa, and to know the unchangeable One, his state is called the state of Samādhi.

योगामृतरसं पीत्वा वायुभक्षः सदा सुखी ।
यममभ्यस्यते नित्यं समाधिर्मृत्युनाशकृत् ॥ ३२ ॥

32. Though living upon air he that daily practises Samādhi to make himself happy with the drink of the Yoga-nectar, becomes able to destroy the destroyer.

ऊर्ध्वशून्यमधःशून्यं मध्यशून्यं यदात्मकम् ।
सर्वशून्यं स आत्मेति समाधिस्थस्य लक्षणम् ।
शून्यभावितभावात्मा पुण्यपापैः प्रमुच्यते ॥ ३३ ॥

33. He that contemplates the Ātman as No-thing above, No-thing below, No-thing in the middle, and No-thing all round, his state is called the state of Samādhi. (That is Nirālamba, non-supported or self-supported samādhi.) The Yogī who thus realizes the

No-thingness of the Ātman becomes free from all virtue and vice.

अर्जुन उवाच—

अदृश्यं भावना नास्ति दृश्यमेतद्विनश्यति ।
अवर्णमस्वरं ब्रह्म कथं ध्यायन्ति योगिनः ॥ ३४ ॥

ARJUNA ASKED:

34. Tell me, O Kes'ava, how Yogīs should meditate upon the colourless and formless Brahman, when the mind is unable to think upon that which it has never seen, and that which can be seen is material, and consequently subject to destruction (change)?

श्रीभगवानुवाच—

ऊर्ध्वपूर्णमधःपूर्णं मध्यपूर्णं यदात्मकम् ।
सर्वपूर्णं स आत्मेति समाधिस्थस्य लक्षणम् ॥ ३५ ॥

SRĪ BHAGAVĀN SAID:

35. That which is full above, full below, full in the middle, and full all round, is the

All-full Ātman and he that contemplates the Ātman thus, is said to be in the state of Samādhi.

अर्जुन उवाच—

सालम्बस्याप्यनित्यत्वं निरालम्बस्य शून्यता ।
उभयोरपि दुष्टत्वात्कथं ध्यायन्ति योगिनः ॥ ३६ ॥

ARJUNA SAID:

36. Tell me, O Kes'ava, how the Yogī is to practise meditation when the Sālamba which thou hast just described is unreal and that which is Nirālamba means No-thingness?

श्रीभगवानुवाच—

हृदयं निर्मलं कृत्वा चिन्तयित्वाप्यनामयम् ।
अहमेव इदं सर्वमिति पश्येत्परं सुखम् ॥ ३७ ॥

S'RĪ BHAGAVĀN SAID:

37. He who, after purifying his mind, contemplates the pure Paramātman, and looks unto his own Self as the one vast undivided whole of the manifested universe, becomes happy by knowing the Brahman.

अर्जुन उवाच—

अक्षराणि समात्ताणि सर्वे बिन्दुसमाश्रिताः ।
बिन्दुभिर्भिद्यते नादः स नादः केन भिद्यते ॥ ३८ ॥

ARJUNA ASKED:

38. All the letters have long and short metrical sound, they (letters) are also joined by the Bindu (Anusvara-point), and the latter (Bindu) when disjoined, merges itself into the Nâda (sound), but where does the Nâda merge.

श्रीभगवानुवाच—

अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।
ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।
तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ ३९ ॥
ओंकारध्वनिनादेन वायोः संहरणान्तिकम् ।
निरालम्बं समुद्दिश्य यत्र नादो लयं गतः ॥ ४० ॥

SRÍ BHAGAVĀN SAID:

39 & 40. Light exists in the voice of the ceaseless Sound, and Manas (thought) in that light; the Space where the Manas disappears

(merges in itself) is the Supreme Foot of Viṣṇu. Aiming at the unknowable, where the Sound of the Praṇava, led up on high by the Life-Air, disappears, that Space is called the Supreme Foot of Viṣṇu.

अर्जुन उवाच—

भिन्ने पञ्चात्मके देहे गते पञ्चसु पञ्चधा ।
प्राणैर्विमुक्ते देहे तु धर्माधर्मौ क्व गच्छतः ॥ ४१ ॥

ARJUNA ASKED :

41. Tell me, O Kes'ava, when the Life-Breath leaves this body of five elements, and the tenement itself is again reduced to them (the elements), where do the virtue and vice of the man go, and whom do they accompany ?

श्रीभगवानुवाच—

धर्माधर्मौ मनश्चैव पञ्चभूतानि यानि च ।
इन्द्रियाणि च पञ्चैव याश्चान्याः पञ्च देवताः ॥ ४२ ॥
ताश्चैव मनसा सर्वे नित्यमेवाभिमानतः ।
जीवेन सह गच्छन्ति यावत्तत्त्वं न विन्दति ॥ ४३ ॥

SRĪ BHAGAVĀN SAID:

42 & 43. The destiny produced by the result of virtue and vice, the Essence of the five Bhūtas—the mind (lower mind), the five senses, and the controlling genii (Devatas) of the five organs of Karma, all these by reason of the Ahaṅkāra (personality) of the mind accompany the Jīva as long as it remains ignorant of the knowledge of the Tattvas.

अर्जुन उवाच—

स्थावरं जङ्गमं चैव यत्किंचित्सचराचरम् ।
जीवा जीवेन सिध्यन्ति स जीवः केन सिध्यति ॥४४॥

ARJUNA ASKED:

44. O Krishna, the Jīva, in the state of Samādhi, leaves all the movable and immovable objects of the world, but what is it that leaves the Jīva so as to remove the nāma of Jīvaship?

श्रीभगवानुवाच—

मुखनासिकयोर्मध्ये प्राणः संचरते सदा ।
आकाशः पिबते प्राणं स जीवः केन जीवति ॥४५॥

ŚRĪ BHAGAVĀN SAID:

45. The Prāṇa Vāyu always passes between the mouth and the nostrils; the Ākāśa drinks (absorbs) the Prāṇa (*i.e.*, when the Jīva leaves the body, after acquiring the knowledge of the Tattvas); thus when the Prāṇa is once absorbed the Jīva does not figure again as Jīva in the arena of this world.

अर्जुन उवाच—

ब्रह्माण्डव्यापितं व्योम व्योम्ना चावेष्टितं जगत् ।
अन्तर्बहिश्च तद्व्योम कथं देवो निरञ्जनः ॥ ४६ ॥

ARJUNA ASKED:

46. The Ākāśa that pervades the whole Universe also encompasses this objective world, it is therefore both in and out of everything. Now tell me, O Krishna, what is it that is beyond this Ākāśa.

श्रीभगवानुवाच—

आकाशो ह्यवकाशश्च आकाशव्यापितं च यत् ।
आकाशस्य गुणः शब्दो निःशब्दं ब्रह्म उच्यते ॥४७॥

SRĪ BHAGAVĀN SAID:

47. O Arjuna, the Ākāsa is called Sūnya (vacuum), because it means the want or absence of things or anything. This Ākāsa has the quality of Sound, but that which gives it the power of Sound (as emptiness cannot produce any sound), though Itself Sound-less, is the unknown and unknowable Brahman.

अर्जुन उवाच—

दन्तोष्ठतालुजिह्वानामास्पदं यत्र दृश्यते ।
अक्षरत्वं कुतस्तेषां क्षरत्वं वर्तते सदा ॥ ४८ ॥

ARJUNA ASKED:

48. It is evident that the letters are pronounced by means of the teeth, lips, palate, throat, etc.; therefore how can they (letters) be termed indestructible (Nitya), when their destructibility is apparent on their very face?

श्रीभगवानुवाच—

अघोषमव्यञ्जनमस्वरं चाप्यतालुकण्ठोष्ठमनासिकं च ।
अरेखजातं परमूष्मवर्जितं तदक्षरं न क्षरते कथंचित् ॥

SRĪ BHAGAVĀN SAID:

49. That letter is called indestructible which is self-pronouncing, *i.e.*, without the effort of any pronunciation, which is neither vowel nor consonant, which is beyond the eight places of pronunciation, which is not subject to long or short accents, and which is thoroughly devoid of the Uṣma Varṇas (*i.e.*, the four letters, S'a, Ṣa, Sa, and Ha, called Uṣma on account of their pronunciation depending greatly on the help of Vāyu or air—meaning, therefore, subject to no air or breath).

अर्जुन उवाच—

ज्ञात्वा सर्वगतं ब्रह्म सर्वभूताधिवासितम् ।
इन्द्रियाणां निरोधेन कथं सिध्यन्ति योगिनः ॥ ५० ॥

ARJUNA ASKED:

50. Tell me, O Krishna, how, by closing their external senses and knowing that Brahman, which lies concealed in every matter and every substance, the Yogīs realize Nirvāṇa Mukti (*i.e.*, absolute freedom from every kind of bondage)?

श्रीभगवानुवाच—

इन्द्रियाणां निरोधेन देहे पश्यन्ति मानवाः ।
देहे नष्टे कुतो बुद्धिर्बुद्धिनाशे कुतो ज्ञता ॥ ५१ ॥

SRĪ BHAGAVĀN SAID:

51. The Yogīs see the Ātman within (them: this they do) when they shut out all their external senses (not by any physical action); for such a person when he leaves his body, his Buddhi [1] (*i.e.*, material intelligence) dies away, and with the death of his Buddhi his ignorance also dies away (*i.e.*, he becomes spiritual).

तावदेव निरोधः स्याद्यावत्तत्त्वं न विन्दति ।
विदिते तु परे तत्त्वे एकमेवानुपश्यति ॥ ५२ ॥

52. As long as the Tattvas are not known to a person, so long it is necessary for him to practise concentration of mind by shutting out external senses, but once he thoroughly attains the knowledge of the Tattvas he identifies himself with the Universal Soul.

[1] Students must distinguish between the Vedāntic use of this term and the significance assigned to it in the Esoteric Philosophy.

नवच्छिद्रकृता देहाः स्रवन्ति गलिका इव ।
नैव ब्रह्म न शुद्धं स्यात्पुमान्ब्रह्म न विन्दति ॥ ५३ ॥

53. From the nine openings (portals) of the body, the waters of knowledge always pass out; consequently one cannot know the Brahman unless he becomes as pure as the Brahman Itself. (Meaning, the powers of mind should be concentrated within, and not allowed to dwell upon external objects through the nine openings.)

अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः ।
उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥ ५४ ॥

54. Thy body itself is exceedingly impure, but that which takes a body (Jīvātman) is purity itself; he that has known the difference of the real nature of these two never troubles himself with the question of purity; for, whose purity, should he search after? (The Jīvātman is always pure.)

द्वितीयोऽध्यायः

CHAPTER II

अर्जुन उवाच—

ज्ञात्वा सर्वगतं ब्रह्म सर्वज्ञं परमेश्वरम् ।
अहं ब्रह्मेति निर्देष्टुं प्रमाणं तत्र किं भवेत् ॥ १ ॥

ARJUNA ASKED:

1. Tell me, O Keśava, what is the evidence when one, knowing the Brahman as the all-pervading and all-knowing Parameśvara, believes himself to be one with It?

श्रीभगवानुवाच—

यथा जलं जले क्षिप्तं क्षीरे क्षीरं घृते घृतम् ।
अविशेषो भवेत्तद्वज्जीवात्मपरमात्मनोः ॥ २ ॥

ŚRĪ BHAGAVĀN SAID:

2. As water in water, milk in milk and (clarified) butter in butter, so, the Jīvātman

and Paramātman become one in union without any distinction and difference.

जीवे परेण तादात्म्यं सर्वगं ज्योतिरीश्वरम् ।
प्रमाणलक्षणैर्ज्ञेयं स्वयमेकाग्रवेदिना ॥ ३ ॥

3. He who with undivided attention endeavours to unite the Jīvātman with the Paramātman according to the manner prescribed by the S'āstras (*i.e.*, Ṛṣis) to him the all-pervading and universal Light shows itself in due time.

अर्जुन उवाच—

ज्ञानादेव भवेज्ज्ञेयं विदित्वा तत्क्षणेन तु ।
ज्ञानमात्रेण मुच्येत किं पुनर्योगधारणा ॥ ४ ॥

ARJUNA ASKED:

4. When, by acquiring knowledge, the knower becomes the object of knowledge itself, then he frees himself from all bondage by the virtue of his knowledge, and what need is there for practice of Yoga or meditation?

श्रीभगवानुवाच—

ज्ञानेन दीपिते देहे बुद्धिर्ब्रह्मसमन्विता ।
ब्रह्मज्ञानाग्निना विद्वान्निर्दहेत्कर्मबन्धनम् ॥ ५ ॥

SRI BHAGAVĀN SAID:

5. He, in whom the light of knowledge always shines forth, has his Buddhi constantly fixed on the Brahman, and with the fire of supreme knowledge he is able to burn down the bonds of Karma.

ततः पवित्रं परमेश्वराख्यमद्वैतरूपं विमलाम्बराभम् ।
यथोदके तोयमनुप्रविष्टं तथात्मरूपो निरुपाधिसंस्थः ॥

6. Such a knower of the Tattvas, by the realization of the Paramâtman that is pure as the spotless Ākâsa and without a second, lives in it (*i.e.*, Paramâtman) without any Upâdhi (*i.e.*, being free from all attributes), as water enters into water.

आकाशवत्सूक्ष्मशरीर आत्मा
न दृश्यते वायुवदन्तरात्मा ।
स बाह्यमभ्यन्तरनिश्चलात्मा
अंतर्मुखः पश्यति तत्वमैक्यं ॥ ७ ॥

7. Ātman is Sūkṣma like the Ākāśa, and therefore it cannot be seen by the eyes, nor can the Inner Ātman which is like the Vāyu (air) be seen either ; but he who has been able to fix his Inner-Ātman by the Nirālamba Samādhi, and has learned to direct the course of his external senses inward, can know the unity of the Ātman and Antarātman (Inner Soul or Mind.)

यत्र यत्र मृतो ज्ञानी येन केनापि मृत्युना ।
यथा सर्वगतं व्योम तत्र तत्र लयं गतः ॥ ८ ॥

8. Wherever a Jñānin may die, and in whatever manner his death may happen, he becomes one with the Ātman when he leaves his body, even as the Ākāśa in the pot becomes one with its parent Ākāśa when the pot is broken, matters not where nor how it breaks.

शरीरव्यापि चैतन्यं जाग्रदादि प्रभेदतः ।
नत्वेकदेशवर्तित्वं अन्वयव्यतिरेकतः ॥ ९ ॥

9. Know by the process of Anvaya and Vyatireka that the Ātman which pervades the whole body is beyond the three states of consciousness—waking, dreaming and dreamless sleep.

[In the state in which although the material consciousness is absent, still the presence of the Ātman is perceived as a witness to that state, this process is called the Anvaya; whereas the ignorance by which the man in the Sthūla Śarīra, does not perceive the presence of the Ātman, although it is ever-present, is called Vyatireka. This twofold process exists in each of the above-mentioned three states of consciousness.]

मुहूर्तमपि यो गच्छेन्नासाग्रे मनसा सह ।
सर्वं तरति पाप्मानं तस्य जन्म शतार्जितम् ॥ १० ॥

10. He who has been able to dwell with his mind for one moment on a single point (*i.e.*, to perceive the Light of Caitanya) frees himself from the sins of his past hundred births.[1]

दक्षिणे पिङ्गला नाडी वह्निमण्डलगोचरा ।
देवयानमिति ज्ञेया पुण्यकर्मानुसारिणी ॥ ११ ॥

11. On the right side spreads the Piṅgalā Nāḍi (*i.e.*, from the sole of the right foot right

[1] This probably means that the "vision of the fields of eternity" can never be attained until a person is purified from the "sins" of past births.

up to the top of the head where the Sahasrāra[1] exists), it is bright and shining like a great circle of Fire (or the Sun); this product of virtue (Piṅgalā) is called the vehicle of the Devas. (Meaning, that those who can fix their mind in this Nāḍi, can journey through the sky like Devas; therefore it is called the "Deva-Yāna" or the vehicle of the Devas.)

इला च वामनिश्वाससोममण्डलगोचरा ।
पितृयानमिति ज्ञेयं वाममाश्रित्य तिष्ठति ॥ १२ ॥

12. On the left side stretches forth the Iḍa (*i.e.*, from the sole of the left foot up to the Sahasrāra at the top of the head), the brightness of this Nāḍi is comparatively less, like the disk or circle of the Moon; it dwells with the breath of the left nostril, and it is called the vehicle of the Pitṛs. (Meaning, that those who can fix their mind in this Nāḍi, can ascend the Pitṛ Loka and no further; hence it is called "Pitṛ-Yāna" or the vehicle of the Pitṛs.)

[1] For clairvoyant description of the six centres in the human body please see "Chakras" with Illustrations, by Rt. Rev. C. W. Leadbeater, published by the Theosophical Publishing House, Adyar, Madras, India.

गुदस्य पृष्ठभागेऽस्मिन्वीणादण्डस्य देहभृत् ।
दीर्घास्थि मूर्धिपर्यन्तं ब्रह्मदण्डीति कथ्यते ॥ १३ ॥
तस्यान्ते सुषिरं सूक्ष्मं ब्रह्मनाडीति सूरिभिः ॥ १४ ॥

13 & 14. Like the back-bone of a Veeṇa, or harp, the long tract of bone with many joints that stretches from the seat right up to the head of a human being is called the Meru-Daṇḍa (spinal cord). There is a minute aperture or hole that passes right through this Meru-Daṇḍa from the Mulādhāra to the head; it is through this hole that there passes a Nāḍi which the yogīs call the Brahma-Nāḍi or Suṣumnā.

इलापिङ्गलयोर्मध्ये सुषुम्ना सूक्ष्मरूपिणी ।
सर्वं प्रतिष्ठितं यस्मिन्सर्वगं सर्वतोमुखम् ॥ १५ ॥

15. Suṣumnā is a fine nerve that passes between the Iḍā and Piṅgalā. From this Suṣumnā all the Jñāna-Nāḍis (sensory nerves) take their birth: hence it is called the Jñāna-Nāḍi.

[That Nāḍi that takes its origin from the Sahasrāra, and growing gradually finer, descends through the canal of the spinal column, is called the Suṣumnā. At first nine sets of smaller Nāḍis spring from it and spread

towards the eyes and other organs of sense, etc.; afterwards from each joint of the spinal column to which the pairs of ribs are attached, one on either side, and underneath each rib, there are successively stretched thirty-two sets of Nāḍis, with innumerable branchlets covering the whole body like a network; these produce the sense of touch and perform other necessary work requisite for the upkeep of the Sthūla S'arīra. These Nāḍis are so fine in their texture that if 400 of them be collected and tied together, still they cannot be seen by the naked eye; though so fine, still they are, like pipes, hollow and in this space there exists a certain substance, like oil, in which the Caitanya reflects; for this reason the Ṛṣis call the Suṣumnā the parent of all these smaller Nāḍis, the Jñāna-Nāḍi, and consider it to be just like a tree with its innumerable branches covering the whole of the human body, the root being upwards —at the Sahasrāra—and the branches downwards.]

तस्य मध्यगताः सूर्यसोमाग्निपरमेश्वराः ।
भूतलोका दिशः क्षेत्रसमुद्राः पर्वताः शिलाः ॥

द्वीपाश्च निम्नगा वेदाः शास्त्रविद्याकलाक्षराः ।
स्वरमन्त्रपुराणानि गुणाश्चैते च सर्वशः ॥
बीजं बीजात्मकास्तेषां क्षेत्रज्ञाः प्राणवायवः ।
सुषुम्नान्तर्गतं विश्वं तस्मिन्सर्वं प्रतिष्ठितम् ॥ १६ ॥

16. The Sun, the Moon, and the other Devatas, the fourteen Lokas of Bhūr, Bhuvar, etc., the ten directions, East, West, etc., the sacred places, the seven oceans, the Himālaya and other mountains, the seven Islands of Jambu, etc., the seven sacred rivers, Gaṅgā, etc., the four Vedas, all the sacred philosophies, the sixteen vowels and twenty-four consonants, the Gāyatri and other sacred Mantras, the eighteen Purāṇas and all the Upa-Purāṇas included, the three Gunas, Mahat itself, the root of all the Jīvas, the Jīvas and their Ātman, the ten breaths, the whole world, in fact, consisting of all these, exists in the Suṣumnā.

[As all outward objects that are cognizable by the human senses are reflected in the Suṣumnā Nāḍi, therefore the Ṛṣis call this body the "microcosm". For instance, when you see the sun, moon, or the stars, you do not actually go near to them in order to see,

but you see them because they are reflected in your Suṣumnā Nāḍi. If your mind had the power to go out of your body, in order to see them, then you would be able to see all and everything that lies in the "Royal Road," and in such a case you would know all and every occurrence that takes place in every quarter of this globe, nay, and somewhere else, in this vast universe.]

नानानाडीप्रसवकं सर्वभूतान्तरात्मनि ।
ऊर्ध्वमूलमधः शाखं वायुमार्गेण सर्वगम् ॥ १७ ॥

17. As various Nāḍis have sprung up from the Suṣumnā, the receptacle of the Inner soul of all Jīvas—and are stretched out in all directions of the physical body, therefore it is considered like a huge tree reversed. The Tattva-Jñānins alone are able to walk on every branch of this tree by the help of Prāṇa-Vāyu.

द्विसप्ततिसहस्राणि नाड्यः स्युर्वायुगोचराः ।
कर्ममार्गेण सुषिरास्तिर्यञ्चः सुषिरात्मकाः ॥ १८ ॥

18. In this human body there exist seventy-two thousand Nāḍis which admit of sufficient

space for entrance into them through Vâyu; the Yogis alone become acquainted with the true nature of these Nâḍis by the virtue of their Yoga-Karma.

अधश्चोर्ध्वगतास्तासु नव द्वाराणि शोधयन् ।
वायुना सह जीवोर्ध्वज्ञानी मोक्षमवाप्नुयात् ॥ १९ ॥

19. Having closed up the nine portals of the body, and being acquainted with the source and nature of the Nâḍis that stretch up and down the seats of the several organs of sense, the Jīva, rising to the state of superior knowledge with the aid of the Life-Breath, attains Mokṣa.

अमरावतीन्द्रलोकोऽस्मिन्नासाग्रे पूर्वतो दिशि ।
अग्निलोको हृदि ज्ञेयश्चक्षुस्तेजोवती पुरी ॥ २० ॥

20. On the left side of this Suṣumnâ, and near the point of the nose, there exists the Indra-Loka by name called Amarâvatī: and the bright luminous sphere that exists in the eyes is known by the name of Agni-Loka.

[Of the nine sets of nerves springing from the Suṣumnâ, at first one set enters into the organ of sight, but it forms into a circle before

branching out and entering into both the eyes, this circle is called Agni-Loka. Similarly the circle which the second set of the nerves makes before entering into the nostrils, is known by the name of Amarāvatī or the capital of Indra-Loka.]

याम्या संयमनी श्रोत्रे यमलोकः प्रतिष्ठितः ।
नैर्ऋतो ह्यथ तत्पार्श्वे नैर्ऋतो लोक आश्रितः ॥ २१ ॥

21. Near the right ear exists the Yama-Loka (the place of death) known by the name of Saṁyamanī, and on its side exists the sphere of the Nairṛta Deva, called by the name of Nairṛta-Loka.

[Yama-Loka means the sphere of Death, because there exists such a delicate place near the ear that a slight injury is likely to cause death to a person; hence this sphere is called Yama-Loka.

Nairṛta-Loka is also called Rākṣo-Loka. At the side of Yama-Loka there exists a place the nerves of which enable a person to masticate hard things such as meat, etc.; hence this place is known by the name of Nairṛta-Loka or Rākṣo-Loka.]

विभावरी प्रतीच्यां तु पृष्ठे वारुणिका पुरी ।
वायोर्गन्धवती कर्णपार्श्वे लोकः प्रतिष्ठितः ॥ २२ ॥

22. On the west (*i.e.*, of the Suṣumnā,) and situated in the back, there exists the sphere of Varuṇa called by the name of Vibhāvarī : and on the side of the ears, the sphere is known as Gandhavatī. This is the seat of the Vāyu.

[There is a certain place in the back of a man which the ordinary people of the Hindus touch with their wet fingers at the time of performing the halting ceremony. This place is called Vibhāvarī, because here the nerves are so sensitive, that no sooner one fixes his attention there than he becomes covered with Māyā and falls into sleep. The term Vibhāvarī means night or darkness.

Similarly the place beside the ears, whence the air carries the smell, is called Gandhavatī, meaning the place of smell ; the place which starts the air to carry the smell into the nostrils is called the Vāyu-Loka.]

सौम्या पुष्पवती सौम्ये सोमलोकस्तु कण्ठतः ।
वामकर्णे तु विज्ञेयो देहमाश्रित्य तिष्ठति ॥ २३ ॥

23. On the north side of Suṣumnā, extending from the throat up to the left ear, and in the sphere of Kubera, known by the name of Pushpavatī, exists the Candra-Loka.

[Kubera is the god of riches of the Hindu Mythology; his place is called Puṣpavatī, meaning place of golden flowers.]

वामे चक्षुषि चैशानी शिवलोको मनोन्मनी ।
मूर्ध्नि ब्रह्मपुरी ज्ञेया ब्रह्माण्डं देहमाश्रितम् ॥ २४ ॥

24. In the left eye and in connection with the Īśānya direction exists Śiva-Loka, known by the name of Manonmanī; the Brahmapurī that exists in the head should be considered as the microcosm in the human body (because it is the root and origin of the Jñāna-Nāḍi Suṣumnā, therefore called Manomaya-Jagat, or the world of mind).

पादादधः शिवोऽनन्तः कालाग्निप्रलयात्मकः ।
अनामयमधश्चोर्ध्वे मध्यमं तु बहिः शिवम् ॥ २५ ॥

25. Like the dreadful fire at the time of Pralaya, the eternal dwells at the sole of the feet; the same all-pure eternal imparts

blessing both above, below, in the middle, in and out (of the body).

[When one dwelling in Suṣumnâ, drinks the nectar of happiness, then whatever obstacles may appear to him both from above, below, or the middle of his body, they instantly disappear no sooner the meditator fixes his mind on the eternal dwelling at the sole of his feet.][1]

अधः पदोऽतलं विद्यात्पादं च वितलं विदुः ।
नितलं पादसंधिश्च सुतलं जङ्घमुच्यते ॥ २६ ॥

26. The lower portion, or the sole of the foot, is called Atala; the upper portion, or the top, is called Vitala; the upper part of the joint between the leg and foot (*i.e.*, the ankle) is called Nitala, and knee (Jaṅgha) is called Sutala.

महातलं तु जानु स्यादूरुदेशो रसातलम् ।
कटिस्तलातलं प्रोक्तं सप्त पातालसंज्ञया ॥ २७ ॥

27. The lower portion of the thigh (Jânu) is called Mahâtala; the upper portion of it

[1] Referring to the direction of certain magnetic currents.

(Uru) is called Rasātala, and the loin (Kaṭi) is termed Talātala. In this way it is proper to know the seven Pātālas that exist in the human body.

कालाग्निनरकं घोरं महापातालसंज्ञया ।
पातालं नाभ्यधोभागो भोगीन्द्रफणिमण्डलम् ।
वेष्टितः सर्वतोऽनन्तः स बिभ्रज्जीवसंज्ञकः ॥ २८ ॥

28. In the Pātāla where the serpents live in coils, and below the navel, is the place known by the name of Bhogīndra; this dreadful place, like a burning Hell and Doomsday Fire, is termed Mahāpātāla; in this sphere, the eternal known by the name of Jīva, displays itself in serpentine coils like a circle.

भूलोकं नाभिदेशं तु भुवर्लोकं तु कुक्षितः ।
हृदयं स्वर्गलोकं तु सूर्यादिग्रहतारकाः ॥ २९ ॥

29. Bhūr-Loka exists in the navel; in the armpit[1] exists the Bhuvar, while the Svarga-Loka, with the sun, moon, and stars, dwells in the heart.

[1] This localizes a great nervous and magnetic centre that directs every motion of the arms.

सूर्यसोमसुनक्षत्रं बुधशुक्रकुजाङ्गिराः ।
मन्दश्च सप्तमो ह्येष ध्रुवोऽन्तः स्वर्गलोकतः ।
हृदयं कल्पयन्योगी तस्मिन्सर्वसुखं लभेत् ॥ ३० ॥

30. The Yogis realize perfect bliss by imagining the seven Lokas, the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and innumerable other Lokas like Dhruva, etc., in the heart.

हृदयस्य महर्लोकं जनोलोकं तु कण्ठतः ।
तपोलोकं भ्रुवोर्मध्ये मूर्ध्नि सत्यं प्रतिष्ठितम् ॥ ३१ ॥

31. In the heart (of the person who thus imagines) dwells the Mahar-Loka, the Jana-Loka exists in the throat, the Tapo-Loka between the two eyebrows, while the Satya-Loka exists in the head.

ब्रह्माण्डरूपिणी पृथ्वी तोयमध्ये विलीयते ।
अग्निना पच्यते तोयं वायुना ग्रस्यतेऽनलः ॥ ३२ ॥
आकाशं तु पिबेद्वायुं मनश्चाकाशमेव च ।
बुद्ध्यहंकारचित्तं च क्षेत्रज्ञः परमात्मनि ॥ ३३ ॥

32 & 33. This Brahmāṇḍa shaped Earth[1] dissolves itself into Water, the Water is dried

[1] That is, like the egg of Brahmā.

up by Fire, the Air swallows up the Fire, and the Ākāśa drinks the Air in turn; but the Ākāśa itself is assimilated in the Mind, the Mind in Buddhi, the Buddhi in Ahaṅkāra, the Ahaṅkāra in Citta, and the Citta in Kṣetrajña (*i.e.*, Ātman or Spirit).

[Ahaṅkāra here means "self-consciousness," Mahat, or the Third Logos; it corresponds to the Mind in the human principles. Citta means the "abstract consciousness," the Second Logos, corresponding to Buddhi of the human principles. Kṣetra-jña, or the knower of the planes, means the Spirit or the First Logos, corresponding to the Ātman of the human principles of the exoteric Theosophy. Mind here means the Kāma Mind, and Buddhi means the faculty of ascertaining truth.

According to the definition given by Śrī Śaṅkarāchārya in his *Viveka-Chūdāmaṇi*,[1] the Mind, Buddhi, Ahaṅkāra, and Citta are the four handmaids of Antaḥkaraṇa; the quality of Mind is to doubt, that of Buddhi is to ascertain, Citta retains or keeps, while

[1] Text in Devanagiri and Translation in English by Mohini Mohan Chatterji, F.T.S. Published by the Theosophical Publishing House, Adyar, Madras, India.

Ahaṅkāra expresses its self-consciousness or shows "I-am-ness". The place of the mind is the throat, that of Buddhi the mouth, Citta dwells in the navel, while Ahaṅkāra resides in the heart.][1]

अहं ब्रह्मेति मां ध्यायेदेकाग्रमनसा सकृत् ।
सर्वं तरति पाप्मानं कल्पकोटिशतैः कृतम् ॥ ३४ ॥

34. The Yogis who contemplate *me* with one mind as "I am he" are saved from the sins collected during a hundred millions of Kalpas.

घटसंवृतमाकाशं नीयमाने घटे यथा ।
घटो नश्यति नाकाशं तद्वज्जीव इहात्मनि ॥ ३५ ॥

35. As the Ākāśa of the pot is absorbed in the Mahākāśa when the pot is broken, so also the ignorance-bound Jīvātman is absorbed in the Paramātman when ignorance is destroyed.

घटाकाशमिवात्मानं विलयं वेत्ति तत्त्वतः ।
स गच्छति निरालम्बं ज्ञानालोक्यं न संशयः ॥३६॥

[1] All the explanations in brackets are mere translations, except this portion, which I have simply explained from the teachings of "Madame Helena Petrovna Blavatsky" and "Śrī Śaṅkarāchārya".

36. He who has been able to acquire the knowledge of the Tattvas that the Jīvātman is absorbed in the Paramātman, even as the Ākāśa of the Pot is absorbed in the Mahākāśa, becomes undoubtedly free from the chain of ignorance, and goes into the sphere of the Light of Supreme Knowledge and Wisdom.

तपेद्वर्षसहस्राणि एकपादस्थितो नरः ।
एकस्य ध्यानयोगस्य कलां नार्हन्ति षोडशीम् ॥
आलोड्य चतुरो वेदान्धर्मशास्त्राणि सर्वदा ।
यो वै ब्रह्म न जानाति दर्वी पाकरसं यथा ॥
यथा खरश्चन्दनभारवाही
सारस्य वाही न तु चन्दनस्य ।
एवं हि शास्त्राणि बहून्यधीत्य
सारं त्वजानन्खरवद्वहेत्सः ॥ ३७ ॥

37. If a man practise asceticism and severe austerity for a thousand years, standing on one leg only, he cannot realize one-sixteenth part of the benefit gained by Dhyāna Yoga (meditation).

Those that constantly chant the four Vedas and read other religious works and yet fail to realize "I am that Brahman," they are like the

spoons that are used for every cooking operation, but yet remain without a single taste of the foods they prepare.

As the ass bears the burden of sandal (wood), whereby he feels only the weight of the load and not the virtue of the sandal, even so is the case of the (nominal) readers of the many S'astras, because they do not understand the *real* meaning of them, but carry them about like the beast of burden.

अनन्तकर्म शौचं च जपो यज्ञस्तथैवं च ।
तीर्थयात्रादिगमनं यावत्तत्त्वं न विन्दति ॥ ३८ ॥

38. As long as one does not acquire the knowledge of the Tattvas, so long should he attentively perform all good acts, observe purity of body and mind, perform religious sacrifice, and acquire experience and wisdom by visiting sacred places.

स्वयमुच्चलिते दहे अहं ब्रह्मात्र संशयी ।
चतुर्वेदधरो विप्रः सूक्ष्मं ब्रह्म न विंदति ॥ ३९ ॥

39. At the time when the body oscillates backward and forward, the Brâhmaṇa who hesitates to believe that he is Brahman fails

to understand the great subtle Ātman, even if he be conversant with the four Vedas.

[At the time of practising meditation, when the Suṣumna commences dancing up and down the spinal cord by the force of the uprising Fire of Brahmā, then the Liṅga Śarīra within begins to move, which necessarily moves or swings the physical body ; if at such a time one fails to consider himself "I am That" his study of the Vedas and Śāstras is simply useless.

Liṅga is from the word *Līna*, which means to unite. As it makes possible the union with Brahman or Ātman, therefore it is called Liṅga ; Śarīra is from the root *Śri*, to emaciate, as it emaciates itself with the belief that "I am Brahman" therefore it is called Śarīra. Therefore Liṅga Śarīra means that body which emaciates itself and finally enables the Jīva to unite with Ātman. Liṅga Śarīra is increased by constant talking and other actions, therefore the less is spoken, etc., the better ; it is no good increasing the Liṅga Śarīra.]

गवामनेकवर्णानां क्षीरं स्यादेकवर्णकम् ।
क्षीरवद्दृश्यते ज्ञानं देहिनां च गवां यथा ॥ ४० ॥

40. Although the cows may be of different colours, but the colour of their milk is one and the same; even so in the case of the Jīva, the bodies may look different, but the Ātman is one and the same in all.

आहारनिद्राभयमैथुनं च
समानमेतत् पशुभिर्नराणां ।
ज्ञानं नराणामधिकं विशेषो
ज्ञानेन हीनाः पशुभिः समानाः ॥ ४१ ॥

41. Food, sleep, fear, and sexual desire men have in common with brutes; it is the addition of knowledge (*i.e.*, the faculty of knowledge of Buddhi) only that makes him a man; if, therefore, he is devoid of this he is but equal to a brute.

प्रातरमुत्र पुरीषाभ्यां मध्यान्हे क्षुत्पिपासया ।
तृप्ताः कामेन बाध्यंते चांते वा निशि निद्रया ॥४२॥

42. In the morning a man performs the necessities of life, in the middle of the day he fills his stomach with food, in the evening he satisfies the cravings of his sexual desire, and afterwards falls into the embraces of deep sleep—such is the case with the beasts also.

नादविंदुसहस्राणि जीवकोटिशतानि च ।
सर्वे च भस्मनिर्धूतं यत्र देवो निरंजनः ॥ ४३ ॥
अहं ब्रह्मेति नियतो मोक्षहेतुमर्हात्मनां ॥ ४४ ॥

43 & 44. That hundred millions of Jīvas and thousands of Nāda-Bindus [1] are constantly destroyed and absorbed in that All-Purity, therefore the *firm conviction* that "I am Brahman" is known to be the only cause of Mokṣa for Great Souls (Mahātmas).

द्वे पदे बन्धमोक्षाय न ममेति ममेति च ।
ममेति बध्यते जन्तुर्न ममेति विमुच्यते ॥ ४५ ॥

45. Two words bind and liberate the Jīvas respectively, the firm belief of "I" and "mine" (*Mama*) holds fast and binds the Jīva down, and the absence or want of the same (Nirmama) liberates him from all bondage.

मनसो ह्युन्मनीभावाद्द्वैतं नैवोपलभ्यते ।
यदा यात्युन्मनीभावं तदा तत्परमं पदम् ॥ ४६ ॥

[1] See the *Voice of the Silence*, by Madame H. P. Blavatsky, published by the Theosophical Publishing House, Adyar, Madras, India, for the explanation of Nāda. Bindu is the point where the Nāda ends and is absorbed in the eternal; Bindu, therefore, is the mediatrix, the lady in the *Bhāgavata* who acted as a go-between between Krishna, the Ātmā, and Rādhā, the Manas.

46. When the Mind becomes free from all desires and passions, then only the idea of duality ceases. When there arises that state of Advaita feeling (all in One and One in all), there dwell the supreme Feet of the Brahman.

हन्यान्मुष्टिभिराकाशं क्षुधार्तः खण्डयेत्तुषम् ।
नाहं ब्रह्मेति जानाति तस्य मुक्तिर्न जायते ॥ ४७ ॥

47. As an hungry person simply wastes his energy in vain when he strikes the air with blows for food, so also a reader of the Vedas and other S'âstras simply wastes his time and energy, if, notwithstanding his study, he fails to realize that " I am Brahman ".

तृतीयोऽध्यायः

CHAPTER III

श्रीभगवानुवाच—

अनन्तशास्त्रं बहु वेदितव्य-
मल्पश्च कालो बहवश्च विघ्नाः ।
यत्सारभूतं तदुपासितव्यं
हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥ १ ॥

1. S'āstras are innumerable, and again it takes a long time to understand their real meaning (even if one succeeds in going through them); life is short, but the obstacles are many; therefore the intelligent should only take the real meaning of them as a Haṁsa (swan) separates the milk only out of milk-mixed water.

पुराणं भारतं वेदशास्त्राणि विविधानि च ।
पुत्रदारादिसंसारो योगाभ्यासस्य विघ्नकृत् ॥ २ ॥

2. The Purāṇas, the Bhārata, the Vedas, and various other Śāstras, wife, children, and family are simply so many obstacles on the path of Yoga-practice.

[This is not intended either for beginners or for ordinary people ; it is intended for those only who have risen very high, *i.e.*, above the world of matter.]

इदं ज्ञानमिदं ज्ञेयं यः सर्वं ज्ञातुमिच्छति ।
अपि वर्षसहस्रायुः शास्त्रान्तं नाधिगच्छति ॥ ३ ॥

3. Dost thou desire to know all by thy own experience—that this is *knowledge*, and that is *worth knowing*, etc.—then thou shalt fail to know the end of the Śāstras even if thine age be over a thousand years.

विज्ञेयोऽक्षरतन्मात्रं जीवितं चापि चञ्चलम् ।
विहाय शास्त्रजालानि यत्सत्यं तदुपास्यताम् ॥ ४ ॥

4. Considering life to be very impermanent, try to know only the indestructible Sat, give up the unnecessary reading of books, and worship Truth.

पृथिव्यां यानि भूतानि जिह्वोपस्थनिमित्तकम् ।
जिह्वोपस्थपरित्यागे पृथिव्यां किं प्रयोजनम् ॥ ५ ॥

5. Out of all the beautiful objects that exist in this world, most are intended either to please the tongue or give pleasures to sex: if you can relinquish the pleasures of both these, then where is the necessity of this world for you. (Meaning that these two constitute the essence of selfishness in a man's mind; discard them, and you get rid of the selfish feeling, thereby living for virtue and the good of humanity alone.)

तीर्थानि तोयपूर्णानि देवान्पाषाणमृन्मयान् ।
योगिनो न प्रपद्यन्ते आत्मध्यानपरायणाः ॥ ६ ॥

6. The sacred rivers after all are but waters and the idols worshipped are nothing but either stones, metals, or earth. Yogis go neither to the former nor worship the latter, because within themselves exist all sacred places and the synthesis of all idols.

अग्निर्देवो द्विजातीनां मुनीनां हृदि दैवतम् ।
प्रतिमा स्वल्पबुद्धीनां सर्वत्र समदर्शिनाम् ॥ ७ ॥

7. Agni or Fire is the god of the twice-born who are given to sacrifice; the Munis call the Ātman within them their god, the less

intelligent portion worship the idols, but the Yogis see Brahman equally everywhere—both in the fire, within themselves, in idols, and all around.

सर्वत्रावस्थितं शान्तं न प्रपश्येज्जनार्दनम् ।
ज्ञानचक्षुर्विहीनत्वादन्धः सूर्यमिवोदितम् ॥ ८ ॥

8. As a blind man cannot see the sun although it lightens the whole world, so those blind of knowledge, or the spiritually blind, also cannot perceive the Omnipresent Eternal Peace that encompasses the whole universe.

यत्र यत्र मनो याति तत्र तत्र परं पदम् ।
तत्र तत्र परं ब्रह्म सर्वत्र समवस्थितम् ॥ ९ ॥

9. Wherever the Mind (of a Tattvajñānin) goes, it sees the Paramâtman there because all and everything is full with the One Brahman.

दृश्यन्ते दृशि रूपाणि गगनं भाति निर्मलम् ।
अहमित्यक्षरं ब्रह्म परमं विष्णुमव्ययम् ॥ १० ॥

10. As the serene bright sky is observable with all its panorama of forms, names, and colours, so he who is able to realize the idea that "I am Brahman"—in spite of all forms,

names, and colours—alone can see the Eternal Paramâtman actually.

अहमेकमिदं सर्वं इति पश्येत् परं सुखं ।
दृश्यते तत् खगाकारं खगाकारं विचिन्तयेत् ॥
सकलं निष्कलं सूक्ष्मं मोक्षद्वारेण निर्गतम् ।
अपवर्गस्य निर्वाणं परमं विष्णुमव्ययम् ॥
सर्वतो ज्योतिराकाशं सर्वभूताधिवासिनम् ।
सर्वत्र परमात्मानं ब्रह्मात्मा परमात्मनाम् ॥ ११ ॥

11. The Yogi, while meditating, should contemplate that "I am the whole universe": in this manner he shall see that Paramâtman—the Abode of Supreme Bliss—with the eyes of his knowledge. As long as he shall think of the Ākâśa and identify himself with it, so long shall he consider the All-Pervading Paramâtman like the Ākâśa itself, for the Great Subtle Production from the Portal of Mokṣa, the All-full Abode of Nirvâṇa, the Eternal Paramâtman dwells in the heart of all Jīvas, in the form of the Ray of Knowledge—the Spiritual Soul—in man; this Paramâtman should be known as the Brahmâtman of the Paramâtman-knowing Yogis.

अहं ब्रह्मेति यः सर्वं विजानाति नरः सदा ।
हन्यात्स्वयमिमान्कामान्सर्वाशी सर्वविक्रयी ॥ १२ ॥

12. He who has been able to identify himself with the whole universe—as the One Brahman—should carefully avoid the desire of eating every man's food and selling all kinds of things.

[There would be no difference between a man and a dog, if he takes impure food and eats every body's bread. Impure trade also destroys the purity of a man's mind.]

निमिषं निमिषार्धं वा यत्र तिष्ठंति योगिनः ।
तत्र तत्र कुरुक्षेत्रं प्रयागो नैमिषं वनं ॥
निमिषं निमिषार्धं वा प्राणिनोऽध्यात्मचिंतकाः ।
क्रतुकोटिसहस्राणां ध्यानमेकं विशिष्यते ॥ १३ ॥

13. Where the Yogis stay for one second or even half a second, that place becomes sacred like Kuru-Kṣetra, Prayāga and Naimiṣāraṇya because the thought of Spirituality for one brief second has a greater effect than one thousand millions of sacrifices.

ब्रह्मज्ञानान्नान्यदस्ति निर्दहेत् पुण्यपापके ।
मित्रामित्रे सुखं दुःखं इष्टानिष्टे शुभाशुभे ।
एवं मानापमाने च तथा निंदाप्रशंसने ॥ १४ ॥

14. The Yogi who considers this universe as nothing but the One Brahman, at once destroys both virtue and vice; consequently for him there is neither friend nor enemy, happiness nor misery, gain nor loss, good nor bad, honour nor dishonour, praise nor blame; all these become alike to him.

शतच्छद्रान्विता कथा शीताशीतनिवारणा ।
अचला केशवे भक्तिर्विभवैः किं प्रयोजनम् ॥ १५ ॥

15. When a patched-up cloak with a hundred holes in it, is able to keep off the summer's heat and winter's cold, then what is the necessity for wealth and riches for a man whose heart is devoted to the worship of Kesava (Brahman).

भिक्षान्नं देहरक्षार्थं वस्त्रं शीतनिवारणम् ।
अश्मानं च हिरण्यं च शाकं शाल्योदनं तथा ।
समानं चिन्तयेद्योगी यदि चिन्त्यमपेक्षते ॥ १६ ॥

16. O Arjuna, the Yogi should not think about or concern himself for his maintenance; if, however, such a thought is necessary at all, then let him beg for alms simply to maintain his body, and protect himself from cold by the clothes of charity; to him diamond and stones, green vegetables and coarse rice, and all other objects in this world, are of equal value (*i.e.*, he becomes indifferent to all).

भूतवस्तुन्यशोचित्वे पुनर्जन्म न विद्यते ॥ १७ ॥

17. O Arjuna, he who does not covet material objects, never takes birth again in this world.

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